

CONTINUING THIS MONTH!

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Serving the Anglican Church in Nova Scotia and Prince Edward Island

Photo: 200 baby quilts were lovingly displayed at the annual ACW Christmas Coffee Party, St. John's, Wolfville on November 24th and the following day, White Ribbon Sunday, they were blessed and packaged up for their trip up North.

Wrapping Northern babies in love

BY REV. SANDRA FYFE

When celebrating a milestone birthday or anniversary, we're used to receiving gifts, not giving them. But early in the planning for the 200th anniversary St. John's Anglican Church in Wolfville, N.S. (celebrated throughout 2018), parishioners knew they wanted to give something back. With that in mind, Anniversary Committee members agreed to take on a significant outreach project as an expression of gratitude for 200 years in this church building. And although the specifics of that outreach project weren't stitched together until the spring of 2018, the pattern of what it might become started taking shape long before.

In the fall of 2016, parishioner Beverly McKee spoke about

From the very beginning, this was a labour of love for everyone

Maternal, Newborn and Child Health in the North as part of our annual PWRDF Sunday in the parish. Beverly spent over 25 years working in Canada's North in a variety of healthcare positions. Most recently she served as Director of Population Health in Nunavut.

The North also holds a special place for Beverly since she and her physician husband, Dr. Michael Patterson, have adopted four children from northern Indigenous communities. And while our financial contributions that year focused on supporting mothers, newborns, children and youth in Canada's northern indigenous communities, for some parishioners that didn't seem like enough. One parishioner remembers hearing Beverly say that some families in the North don't have a warm blanket to wrap their newborn babies in – and it was our shared reflection on that remark that led to the 200 *Baby Quilts for the North* project.

By mid-March of 2018 the goal of crafting 200 baby quilts was set, with a plan to have all the quilts completed by the end of October. Elizabeth Biggs, an

avid quilter and the parishioner who spearheaded the project, had already made eleven by that point. With seven months to go, that meant averaging 27 baby quilts per month! Some of us thought making 200 baby quilts in just under nine months was ambitious, to say the least. But Elizabeth remained confident, reminding us of our progress each week with a chart, resembling a quilt. A square was added to our paper quilt every time a baby quilt was handed in. In all, over 40 people contributed to the *Baby Quilts for the North* project, including members of Elizabeth's quilting guild. There were numerous donations of money and materials, including quilt tops that just needed to be stitched into a quilt.

Beverly was consulted before the project began and throughout the process, to ensure that the quilts we were

making would meet the needs of the families who would receive them. They needed to be practical, comfortable, and washable. But two other words stood out for Elizabeth: "warm" and "cuddly." To make sure they would be warm and cuddly, Elizabeth asked that each baby quilt be colourful and backed with flannelette. The rest was left to the imagination of the donors and quilters, although all of the quilts were a standard size.

All 200 baby quilts were lovingly displayed at the annual ACW Christmas Coffee Party on November 24th and the following day, White Ribbon Sunday, they were blessed and packaged up for their trip up North.

From the very beginning,

... Continued on back page

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COLUMNIST

Sharing, sharing, sharing

The new year has come and with it all the trappings of Christmas overload. Those extra pounds, the huge pile of wrapping paper, the new thingie-me-bobs that friends, children and grandchildren have gifted to us, the new books to be read and the special movie DVD that came and is still waiting to be viewed. As I said ... overload!!

Father Jason had a good sermon the Sunday following Christmas day. His message was, share, share, share! Too bad the church was almost empty compared to the Christmas Eve service. The message needed to be heard by everyone, not just the few old faithfuls who show up because it is Sunday!

Fr. J. spoke about the need to share our material possessions, our faith and our love for our Creator. I think we all are pretty generous with the material things in life. Just announce that a food drive or a winter coat drive or a special collection is being made and we can find something to add to the basket. Now, our faith?



ST. BART'S BY THE BOG

Sarah Neish

That is another thing! Most of us are shy about opening up to friends, family and the wider world when it comes to our faith. Maybe we really haven't taken the time to put into words what we consider our faith. We recite the Creed every Sunday, we say the prayers, we sing the hymns, we try to lead a good life; but don't ask us to talk about anything as personal as our faith!

Many of us think of street preachers or others who will come and disturb us at home with a message and a little booklet they want us to buy! That is not us, we are Anglicans! We don't make a show of ourselves. Our faith is just for us and maybe we might share it with God. And our love of God? Are you kidding! If someone asked us "do you love God?" we would say yes, of course. But we don't go around showing this to the world.


Jason tried to show us that we must not be ashamed to admit we love God. He even had us do an exercise by turning to our pew neighbour and saying or as I put it, professing our faith. Orin and I just looked at each other and grinned then, much to my, my Orin reached down and gave me a hug. This from a man who has trouble shaking hands at the exchange of the Peace!

I had an opportunity to do some sharing for myself this past autumn although I didn't see it as such at the time. An

old friend was nearing the end of her days, she was in a Nursing Home and needed the comfort of friends near her. Her strength was failing but she liked to have me read evening prayers to her from the prayer book of her childhood. But what she really loved to hear was the hymn "Abide with Me". I am no singer, so I refused to subject her to that but when I began to read the words as a poem to my dear friend, I saw and heard the beauty. I have always thought of that hymn as a "golden oldie", one sung at funerals. Now I hear it as a testimony of my friend's faith. She was sharing her faith and her hope with me. And I am blessed beyond my wildest dreams because of her sharing.

I will always think of Angela whenever I hear this hymn and I will give thanks for her gift of sharing and caring for me as a friend

I'll keep you posted,
Aunt Madge



THE DIOCESAN TIMES
VOLUME 74 NUMBER 1

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Published monthly except in July and August by The Diocesan Times Publishing Company.

Online editions available via the diocesan website:
www.nspeidiocese.ca

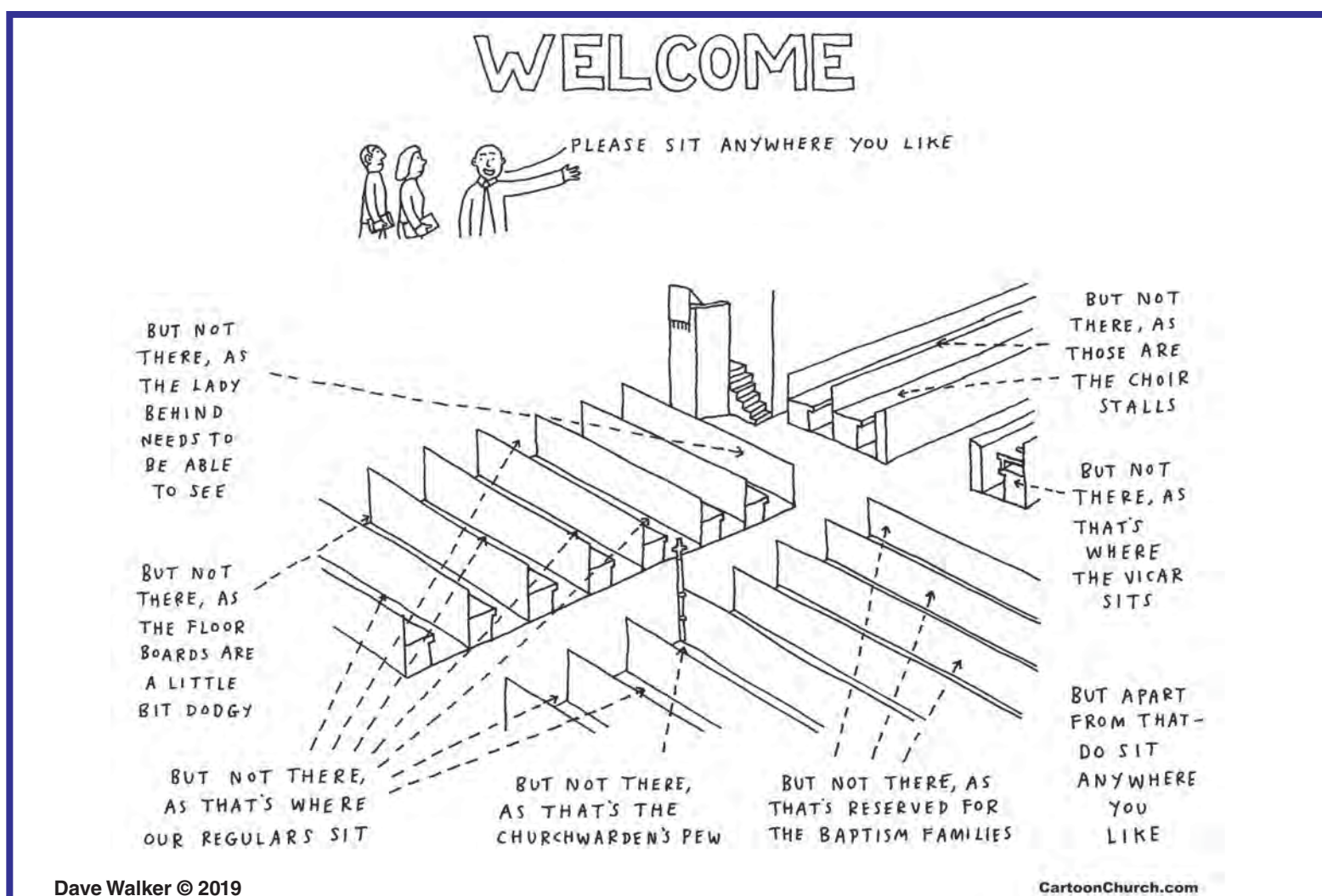
Printed by and mailed from:
Webnews Printing Inc.,
North York, ON

Opinions expressed do not necessarily reflect the views of the editor, the management board of The Diocesan Times, the diocese of Nova Scotia and Prince Edward Island or any representative thereof, except where expressly stated.

All material subject to editing.

SUBMISSION DEADLINE:

The first day of the month preceding the month of publication: e.g., the deadline for the April edition is March 1st.



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Subscription rate for both The Diocesan Times and the Anglican Journal:

\$20 per year
Single copies: \$2

BISHOP'S COLUMN

Prayer for a New Day and a New Year



Archbishop Ron Cutler,
Diocese of Nova Scotia and
Prince Edward Island

*"My Lord God, I have no idea where I am going.
I do not see the road ahead of me.
I cannot know for certain where it will end.
Nor do I really know myself, and the fact that
I think I am following Your will does not mean that I am
actually doing so.
But I believe that the desire to please You does in fact please you.
And I hope I have that desire in all that I am doing.
I hope that I will never do anything apart from that desire.
And I know that, if I do this, You will lead me by the right road,
though I may know nothing about it.
Therefore I will trust You always though I may seem to be lost
and in the shadow of death.
I will not fear, for You are ever with me,
and You will never leave me to face my perils alone."*

Thomas Merton

Many years ago, at a clergy quiet day, I was given a copy of Thomas Merton's Morning Prayer. It has stayed in my prayer book ever since and it is frequently the prayer I use to start my day. I think that it is the honesty of the first line that I love so much and draws me into an encounter with the God who sees far more than I do. Earlier this week I started a talk with the line: "I have no idea what I am doing" ... I think that I really startled the group I was meeting with and I had to refer back to the prayer to put that statement into context.

Earlier this week
I started a talk
with the line,
"I have no idea
what I am doing"

Honestly now do any of us really have any idea where we are going or what we are doing when we answer 'yes' to God? Do we know anything more than the next few steps on the journey as a disciple of Jesus the Christ? I am not

thinking of the really big picture. I understand that I am a part of the fulfilment of God's dream for the world, that I am playing my part in the in-breaking of the kingdom of God. It was both

the proclamation of that kingdom and its realization in his own life that framed all of Jesus' public ministry. However, it is the details of the journey that tend to get a bit fuzzy. What does the kingdom look like this day? With this group of people? In this community? In this country? The answers to these questions will vary with the day the group and the place, though we may discern the basic threads of the kingdom. Having a sense of where we are going takes a real focus on prayer (the listening kind of prayer, not the speaking kind of prayer), on the way that scripture speaks to us and the word spoken when faithful people gather. It is only through such attention that we see a glimpse of God's kingdom and the part we are called to play in it. Of trusting that the decisions we make really do bear witness to God and advance God's mission.

The other thing it takes is humility. This is not a sense of unworthiness but an openness to go beyond what I like or don't like, what I think I already know. To quote the prayer for the newly baptized from the Book of Alternative Services: "Give them an inquiring and discerning heart, the courage to will and persevere, a spirit to know and love you and the gift of joy and wonder in all your works." (BAS, p. 160) I have come to believe that right after a living faith is Jesus as Christ, humility is the next most important quality I look for in those called to lead in Christian ministry.

At the start of a new calendar year, as congregations and parishes prepare for Annual Meetings and in a year where we have both a Diocesan and a General Synod, there are lots of questions about where we are going and what we should be doing in order to be faithful to God's call. It would be good to concentrate on these fundamental practices: listening, discerning prayer, the prayerful reading of scripture, the wide-awake walk through life looking for the signs of God's kingdom.

*"And I know that, if I do this, You will lead me by the right road,
though I may know nothing about it."*

+Ron

The rule of thumb is: organizations will not embrace transition until the 'pain' is greater to stay the same than to explore change!



Rev. Dr. John Roddam

Some suggest that Anglicans don't like change. Their rallying call is "as it was in the beginning, is now and ever shall be..." So... anything new is not welcomed readily. Consultants are aware of this and when it comes to transition, the rule of thumb is organizations will not embrace transition until the 'pain' is greater to stay the same than to explore change!

As I completed doctoral studies in Church Growth, I discovered something remarkable. Churches don't want to grow! They'd rather stay the same than change! Thus in some instances, the best option for a declining congregation is to have a funeral and celebrate "what was!" For communities that don't want to entertain this option, are there other ways forward?

Is there a way to approach change that is not so scary

or painful? May I suggest two paths? Firstly, watch how others in a similar vein have addressed the issues of change. For example, the United Methodist Church in the US exploded originally across the new frontier but now there are hundreds of rural churches that are struggling. Some have explored closing, others amalgamation, and still others have found their way to viability, even vitality. These have been studied and documented. We can learn from these - reviewing church case studies and seeing what we can learn from their successes & failures.

Secondly, albeit related is the approach using benchmarking or best practices. Simply put - looking where others have had success in parallel situations and learn from them! LL Bean the outdoor Outfitters has a special department to train companies that have a mail order component. LL Bean

does it the best and other totally unrelated companies have approached them for counsel and training.

The Church as an institution, an organization, or whatever other configuration we deem ourselves can learn from others facing similar circumstances - and do so with creativity, confidence, and boldness. After all don't we have the best news in the world to share with others!!

At the height of the Modernist Controversy over the Authority of Scripture, famed 19th C. evangelist DL Moody posited, "We don't need to defend the Bible. It is a roaring lion. We simply need to let it out of its cage!" We too need to let the Good News out and trust that God's Holy Spirit will draw others to Him.

I am not a shouter, and frankly I cringe when I see some share the Gospel with all sorts of mannerisms or styles

with which I have difficulty relating. Does that let me off the hook regarding sharing my faith, etc.? NO!!

There are good models out there that 'fit' - they are gentle and gracious in nature, reflecting St. Peter's mindset - "have a reason for the hope that's within you but share with gentleness and respect." (1 Peter 3: 15b)

May we look with confidence to a New Year and a Bright Future. After all, does not Scripture affirm, "For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future." (Jeremiah 29: 11 NIV)

What are His plans? I believe we can discover them? How about you?

John Roddam is the rector of the Parish of Kentville in the Annapolis Valley. He was recently named the OSL Director of Region 9 (Atlantic Canada plus Quebec) for the International Order of St. Luke the Physician.

NEWS FROM AWAY

Dear Diocese,

A star, Holy astronomers involved in covert activity and a nasty king. All the ingredients for a plot full of intrigue. A story worth telling and re-telling each year.

Here we are, in the final leg of Christmas, within sight of Epiphany, a place on the Christian calendar when, on their adventurous journey to the stable so long ago, the magi followed a star.

When I look up at a clear sky on cold crisp January nights, I can't help but wonder about that star and marvel at the vastness of the universe and God's involvement in its creation and its ongoing creation and re-creation.

Then I read Eucharistic Prayer #4 where it is all dramatically laid out:

*O Lord, our God,
sustainer of the universe,
you are worthy of glory
and praise.*

*At your command all
things came to be: the
vast expanse of interstellar
space, galaxies, suns, the
planets in their courses,
and this fragile earth, our*

*island home; by your will
they were created and have
their being.*

*From the primal elements
you brought forth the
human race, and blessed
us with memory, reason,
and skill; you made us the
stewards of creation.*

The Eucharistic prayer is clear. We were appointed "stewards of creation".

As coordinator of our diocese's Environment Network, my job is to keep us all spiritually grounded and focused on our commitment to be "stewards of creation", the one we make every time we renew our baptismal vows. (BTW: You are all welcome to join the network.) My ministry as coordinator also involves connecting with and supporting Anglicans and people from other faith traditions as well as people from outside (and inside) the church, "environmental activists" society calls them, something we all are as people who are called to actively care about and for the trees, the land, the water and the air.

Using the sciences of geography and astronomy, the Magi made their way to the Holy family. Not that long ago, science and religion were intertwined. Then a few short centuries ago they parted ways. Today, we once again understand again that science and religion are not incompatible, especially when it comes to understanding the threat of climate change and better ways of living out our call to be "stewards of creation".

The partnership of science and religion that drove those Holy astronomers, the Magi, all those nights as they followed a star, can truly deepen our relationship with the Creator, calling us closer to the mysteries of the universe and all that is in it, just as it called the Magi and providing the tools and courage we need to make a difference.

During our journey through Epiphany these next few weeks, I pray we open our hearts and ears and experience Epiphany or "aha" moments. When suddenly we understand

in a new way something of who God is but also what our response should be as "stewards of creation".

As I star gaze in the outer world, I wish you all a blessed Epiphany,

Rev Marian Lucas-Jefferies

PS: Once we round the bend and complete the journey through Epiphany, the next stop is Lent, a place of reflection. The Environment Network will be offering your parish, region or group the opportunity to reflect on your call as a "steward of creation" using "As it was in the beginning... Stations of Creation." More information about this Lenten spiritual practice coming soon.

May this Epiphany season be a time of discovering or rediscovering God's presence with us and love for all of us.

Today, let's engage in our own celebration with a Star Party. You are all welcome to an Epiphany Party at the rectory as we celebrate the astronomy

experience of those wise guys 2,000 years ago.

There was just another landing on Mars. Technology took a star, Holy astronomers involved in covert activity and a nasty king. All the ingredients for a dramatic plot. A story worth telling and re-telling each year. And it's only the epilogue to the Christmas story.

Epiphany is THE day specifically set aside to celebrate the discovery of the revelation of God in human form in the person of Jesus Christ just as the Magi did so long ago and like the Magi, considering as well how God can revealed among us in the most unexpected places and persons maybe we should take time today to look around us and consider that. This past week, in the Bible Study, we contemplated who the guiding star or stars among us might be.

Gracious God, you who set the stars in heaven and made the planets below, help us follow the light you have placed in our hearts and help us not to forget your purpose for our lives.

REDISCOVER YOUR NEIGHBOURHOOD - MORE Module 3



Photo: Some MORE participants engaged in a workshop exercise.

Seven more regions are hosting Mission Schools in the next four months. MORE Module #3 is entitled "Seek More," offering approaches to spiritual practices for discernment and various methods to rediscover your community and consider new opportunities. These free workshops are for any lay people and clergy, and run from 9:30 a.m. to 3:30 p.m. Bring a team. REGISTRATION IS REQUIRED.

It is simple and quick to do.

Visit: www.nspeidiocese.ca

- Dartmouth - Jan. 12 - Church of St. Andrew, Cole Harbour (Deadline Jan. 9)
- Fort Sackville - Jan. 19 - St. Nicholas' Westwood Hills (Upper Tantallon) (Deadline Jan. 16)
- Chebucto - Jan. 26 - Emmanuel, Spryfield (Deadline Jan. 23)
- Northumbria - Feb. 2 - St. Bee's, Westville (Deadline Jan 30)
- South Shore - March 2 - Holy Trinity, Liverpool (Deadline Feb. 27)
- Valley - March 30 - Christ Church, Berwick (Deadline March 27)
- Eastern Shore - April 13 - Location T.B.A. (Deadline April 10)

MORE is based on God's desire to give the world MORE of what it really needs - hope, love, and freedom. No worries if you were unable to attend the first two modules. Each session's presentation material stands alone. A team of lay and clergy leaders, along with Archbishop Ron Cutler, facilitate the sessions.

DON'T MISS OUT, SIGN UP NOW!



New controller for diocese

Glen Greencorn, MBA, CPA, CMA, appointed as Controller of the Diocese of Nova Scotia and Prince Edward Island, effective October 1, 2018. Mr. Greencorn is currently lecturer in the Department of Accounting at Saint Mary's University. His previous positions of employment include many years of service as Director of Finance and Administration of the Nova Scotia Barristers' Society, Halifax, NS, Director of Finance and Information Systems of VON Nova Scotia/VON Canada

(Regional), Bedford, NS, and Coordinator, Financial Planning and Special Projects of the Halifax Regional School Board. He succeeds Peter Flemming who has faithfully and effectively served as Diocesan Controller since September 2003 and will retire on December 31, 2018.

Photo left: Archbishop Ron Cutler with new diocesan controller, Glen Greencorn as he assumes his new position in the Synod office.

VITAL CHURCH MARITIMES 2018 RESOURCES

Our annual conference focusing on starting and growing missional communities of faith had almost 120 participants this year. Twenty presenters, including the keynote speaker Canon Missioner Susan Brown-Snook of Oklahoma, shared engaging teaching and inspiring real-life stories of ways to be and do church in our post-Christendom culture. Documents and PowerPoint resources are available to view and download for free from the Diocesan website (see: www.nspeidiocese.ca, under the Resources drop-down bar).

For those who registered, audio files (MP3) of all the keynote talks and some of the break-out sessions are accessible using a password. These can be downloaded for podcast listening. (If you did not receive an e-mail message with a password, contact Lisa at lvaughn@nspeidiocese.ca or phone 902-420-0717, ext. 1169). If you were unable to attend VCM 2018, audio recordings may be purchased through the website at a cost of \$20 (credit card only).

Vital Church Maritimes 2018 was held Nov. 8 to 10, in Truro.



Photo: Mike MacKenzie (Provincial Youth Rep), Archdeacon Susan Channen (rector of St Paul's), Nancy MacDonald (Lay Reader for the service), Asta Merie Stalker, (server for the service), Joan Burchill, (Parish PWRDF Rep) with one of our children at St Paul's.

St Paul's buys the farm

The Church of St Paul the Apostle in Antigonish has a small but vibrant congregation and they decided to try and 'buy the farm' for the PWRDF as their Christmas gift this year. A committee of Joan Burchill (the Parish PWRDF representative) Archdeacon Sue Channen, Nancy MacDonald and Pauline Liengme, set about decorating the church with as many toy farm animals as they could find, together with maps of the four countries that PWRDF are targeting in their All Mothers and Children Count campaign. The result seemed to please their congregation on November 18th and they were able to raise over \$600, more than enough for the farm and some extras. "We have a very caring church," said Burchill, "and we were sure they would rise to the challenge – and they did."

The order of service was taken from

A New Zealand Prayer Book, printed in 1989 by the Anglican Church of Aotearoa, New Zealand and Polynesia. Added to the atmosphere was a wonderful sermon given by Mike Mackenzie, Provincial Youth Representative for PWRDF, who gave the congregation a full and deeply moving explanation of the work done by the Primate's Fund. "Even though we do not have a large congregation, or many children, the farm animals distributed around the pews and the decoration of the Church itself, really sparked interest and created an enthusiastic and generous response," said Archdeacon Channen. "We expect more donations will come in in the next few days from people absent on Sunday and so we hope we may be able to 'buy' two farms for Africa," she concluded. What can this small congregation achieve for Christmas 2019!

Being that person – building your spiritual brand

If you're reading this article, like me, you've probably lived under the roof of a generation of parents that led their Christian spiritual lives in the belief of God, a ritual of going to church on Sunday and of doing unto others as you would have them done unto you. Our parents had such a strong faith in their devotion to the church and to God.

Many people I know see Church in a different light these days. They are reclaiming their beliefs as their own, and making life decisions to do and act according to what enhances their personal, spiritual brand. And that may not include a church at all.

HAVE YOU EVER CONSIDERED DEFINING YOUR PERSONAL BRAND?

We all have friends of different faiths - or no faith. It's wonderful to meet people who have different backgrounds and beliefs as this is what enriches and develops our own lives into tapestries of beauty.

Over 20 years ago, my family joined the parish of St. Margaret of Scotland Anglican Church in the North End of Halifax. We had initially attended a community turkey dinner because our neighbor, Donna, was so sweet and kind, and we wanted to support her in her church

Making a difference in the lives of those who need it the most is the best feeling in the world. To lay your head down at night and know that you have helped a population that many forget - is beyond fulfilling.

community. After seeing their pastor, David, working hard serving tea and coffee, we instantly felt that we belonged in this church community and wanted to bring our two daughters up in a faith community where everyone played a part.

For myself, when I think of my personal, spiritual brand, I can't help but think of St. Margaret of Scotland and the legacy that she left for us today. Her brand consisted of gentleness, kindness, and love. She stood for something – for social justice and for kindness. I just knew that my life journey was on the right path for me and my family –

and it led me to learn and love St. Margaret. I felt called to emulate her goodness and live my life developing my spiritual brand to be like hers. After all, who wouldn't want to be remembered for making life better for others, helping the poor, and feeding the hungry? It was a match made in heaven for me.

And so it began! Taking our family to this church allowed us to get involved in parish activities and to learn just how wonderful the people were, because any church community is only as good as the people in it. Not long after we joined, I met a wonderful parishioner named Patrick. We hit it off, laughed a lot and we shared the same vision for how we wanted to help others. It was at his kitchen table that we formed the Friends of St. Margaret – a small group of parishioners that would work hard to emulate St. Margaret's personal brand...to give of ourselves with love and kindness for the betterment of everyone.

The Friends of St. Margaret are still active today...and recently hosted St. Margaret of Scotland Day on November 18th. It is always wonderful to honour St. Margaret and all her goodness. Everyone received a white rose lapel pin that day to symbolize our group by sharing the legend of the white rose. Janet Templeton made a fantastic Scottish meal complete with her famous shortbread for dessert and parishioners enjoyed a hot, stew lunch and comradery – what's not to love about that!

The Friends of St. Margaret had their annual fundraising concert with John Gracie on



Photo: St Margaret - Queen of Scotland came to visit.

Dec. 1st and we were thrilled that Dunnery Bond and Yousef Mousavi could join us to open the show. This is the only fundraiser that funds the programs we run for the whole year.

Our Inreach programs include:

- a Caring-Card Ministry,
- Gifts and visits to our shut-ins
- Breakfast with Santa
- Annual White Rose Dinner

Our outreach programs for the external community are:

- the Peace Tree Outreach – a partnership with the East Coast Forensic Hospital for over ten years that cares for the families of the incarcerated each Christmas
- Our newest program, the Sandwich Club, is led by Rita-Clare LeBlanc and involves youth grades 4 and up coming together once a month to make sandwiches for those experiencing homelessness. Partnered with Shelter Nova Scotia, this program is serving three different shelters in the Halifax area every month.

The kids are really living the Sandwich Club tagline – Make Friends. Make Sandwiches. Make a Difference.

Making a difference in the lives of those who need it the most is the best feeling in the world. To lay your head down at night and know that you have helped a population that many forget - is beyond fulfilling.

WHAT'S NOT TO LOVE ABOUT THAT SPIRITUAL BRAND?

As we start a new year, let's remember that some people live a difficult life. I challenge all of you to be that person that notices your friend or family member that might seem sad, or down and might just need someone to care. Spend some extra time with them, and share a cup of tea. This might be the brightest light in their lives that makes the difference for them.

You too can be a Friend of St. Margaret wherever you are - and be like the Queen of Scotland who lovingly cared for everyone – where every act of kindness mattered.

WHY NOT START BUILDING YOUR PERSONAL, SPIRITUAL BRAND TODAY?

Simply start – by being kind.

FAYE LeBLANC, CHAIR,
FRIENDS OF ST. MARGARET



Photo: Parishioner Bob Blunden gets ready to eat!

All Saints' has a leak!



One of five churches in the Parish of Avon Valley, All Saints' discovered water leaking through the roof and steeple. This small rural church built in the late 1871 by local craftsmen, is at the centre of the village of Leminster, a community in Nova Scotia located in the Municipal District of West Hants. All Saints' has a seating capacity of sixty

people and is approximately 15 kilometres from the nearest church within the parish.

All Saints' is a place of pride with its long history and heritage, and so when water began dripping through the roof and steeple last year, the parishioners of this beautifully constructed rural church joined to make a plan. They decided they

wanted a permanent repair rather than a short-term fix. With a heritage grant, parish funds, investment income, fundraisers, and an Anglican Foundation grant of \$14,000, All Saints is able to move forward with a long-lasting reparation.

The four other churches of the Parish of Avon Valley have a vested interest in

the long-term viability and sustainability of All Saints' Church. According to one parishioner, "in its own quiet and humble way, the day-to-day operation of the parish reflects the biblical way of the sharing of the apostles." Not only do the parishioners of the four churches have connections that run deep. So do those

who live in Leminster and its surrounding small communities. Additionally, there is an enviable spirit of ecumenical cooperation among all the Christian Churches in the local area.

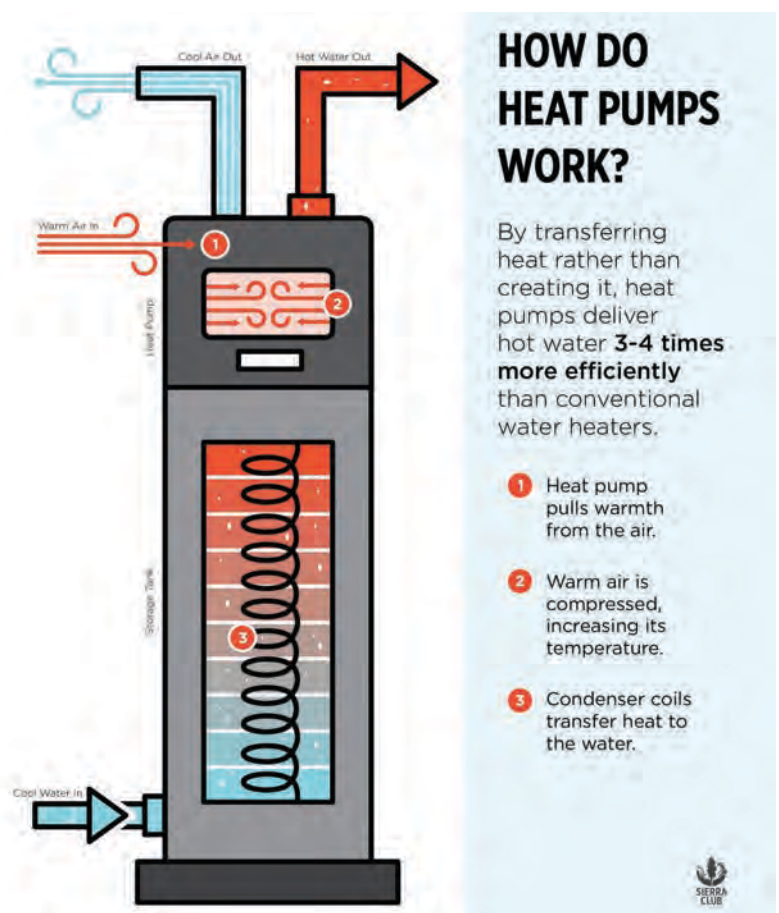
So, with much help from many, no more leaks and no more rot! Rather a beautiful steeple and bell tower of which to be proud!

Steamer boiler to heat pumps

Sound exciting? Well, in fact this project is rather exciting for the small parish of St. George's in New Glasgow, a town in Pictou County with a population of just over 9,000. While their congregation may be aging, their energy is pumped for heat pumps. As we all know, those old oil tanks buried in the ground can be dangerous. Old tanks do deteriorate over time, which can lead not only to dangerous, but expensive leaks. Deterioration of the metal tank, exterior corrosion

from the surrounding soil, or water and sludge inside the tank, causing pinholes to develop can all lead to adverse results including contamination and reeking odours. The solution? Removal and replacement. The installation of heat pumps means efficiencies in converting energy to heat. Pumps have the capacity to provide heating and cooling.

The Anglican Foundation was pleased to provide a grant toward this conversion and no doubt, the environment thanks you!



Highlights from the Council of General Synod: November 23, 2018

Anglican Journal and Communication and Information Resources Committee (CIRC) Working Group

Rev. Dr. Karen Egan and the Rt. Rev. William Cliff, co-chairs of the Anglican Church of Canada Joint Working Group on national Print Publications, presented a report offering an update on the group's progress. After detailing background information on the events that triggered the examination of the Anglican Journal and its relationship to other communication tactics and publications of General Synod—which began with a request from the Diocese of Rupert's Land—Egan noted the larger context of changing financial realities and the church's need for an integrated national communications strategy.

Working from a "fact-based, consultative approach", the working group had conducted five surveys of stakeholder groups

including bishops, editors, CoGS, General Synod, and Anglicans at large. It carried out detailed financial analysis and business modelling, which indicated that the steady decline in advertising meant it was no longer a major source of revenue for the newspaper.

A content analysis of the Anglican Journal concluded that editorial independence made little difference to the articles inside. Comparisons with other churches, such as the Roman Catholic Church, made it clear that the Anglican Church of Canada was an outlier, in that no other churches are generating monthly papers and distributing them across the church for free. Following its research, the working group had put forward recommendations in three key

areas. The first area concerned a print transition strategy, which would see the Anglican church of Canada make a gradual exit strategy from print along with simultaneous strengthening of digital and social media. Continued distribution of the Anglican Journal print edition would continue for the next triennium, with a flexible approach to its evolving relationship with diocesan newspapers and a search for any possible improvements to its subscriber list that might save money.

The second key area of recommendation involved revising the mandate of the Anglican Journal, putting forward clear and comprehensive journalistic guidelines for the Journal and other church

publications. These guidelines would include journalistic accountability; the widest possible diversity of voices and views; a fact-based, in-depth, self-reflective and self-critical approach; independence in editorials with the right of reply; and an overarching "prophetic voice". Current structural, management, and governance arrangements would be revised and clarified. The third area involved the mandate and structure of coordinating committees. The report recommended re-combining the Anglican Journal and Communication and Information Resources coordinating committees into a single Communications Advisory Committee, with a revised mandate clarifying that General Synod is the publisher

of the Anglican Journal and all other communication products of the Anglican Church of Canada. An Editorial Review Board would have a mandate to assess the Journal and other church publications against their respective editorial mandates and journalistic guidelines.

At the end of the presentation, working group member Canon (lay) Ian Alexander offered a "preview" of questions for discussion by table groups. The questions asked CoGS members for their thoughts on the proposed changes, the pros and cons, and what they believed would be necessary for success.

MISSION (is) POSSIBLE:

Diocesan stories of people responding to God's call

"Connecting the Dots"

BY REV. LISA G. VAUGHN

A group of eight lay and clergy leaders in the Diocese are embarking upon a year-long adventure to foster connections in missional ministry. This group, called The Connectors, is making connections between themselves and God (prayerful discernment), between themselves and one another (peer support) and between the congregation and the community (leadership development). Most importantly, these ministers are learning how to reconcile people who sense they are spiritually disconnected, with our all-loving God.

This missional learning cohort functions as a supportive network of peers, who mutually encourage, challenge and deepen one another, while being held accountable to missional goals. Gathering together once a month, the participants explore a fresh focus on prayer, missional listening, loving service, starting new faith communities, nurturing disciples and raising up other leaders. Through action-reflection projects they will engage in mission-related opportunities in their respective communities.

The Connectors include Don Arenburg from Kentville; Betty Armstrong from St. John's Halifax (West Bedford); Alice Galpin-Nicholson of St. James' Armdale/Halifax; Chastity Hartley from Shelburne; Nicki Hetherington of Church of St. Andrew, Cole Harbour; Kristin MacKenzie from the Parish of Liscomb-Port Bickerton; Tanya Moxley with St. Nicholas' Westwood Hills (Upper Tantallon); and Cate Ratcliffe of St. Peter's Eastern Passage.

Archbishop Ron Cutler says The Connectors



Rev. Lisa G. Vaughn, Diocesan Parish Vitality Coordinator

provides an opportunity for leaders to be equipped for mission as they are empowered to reimagine how to be and do church. "We've got lots of resources," he said. "What we need are champions to help people do (missional ministry) and tap into that kind of creative energy which is a gift of the Spirit."

"We need people to help stir up imaginations in our congregations and our parishes and that can lead people into actually doing (mission)," Archbishop Ron explained. "Permission is given to go and try to see where God is leading us. How can we connect with the wider community with the message of the Good News, the Gospel of Jesus Christ? That God is in Christ reconciling the world to himself.... We need people to help others ask the questions and do the work of blue sky (dreaming), what are the opportunities? Where is it that we can go?"

One participant, Tanya Moxley from St. Nicholas' Westwood Hills, said, "We are not just on a journey of learning, but also of action – experimenting, trying things out, perhaps failing spectacularly but if so at least learning from it."

The Connectors forum is funded through the Diocesan Growth for Ministry Fund and the Missional Initiatives Fund. It is intended to be an investment, not only in these leaders, but also



Photo: **Introducing The Connectors:** (from left) Don Arenburg, Cate Ratcliffe, Tanya Moxley, Kristin MacKenzie, Alice Galpin-Nicholson, Nicki Hetherington, Betty Armstrong and Chastity Hartley. Orieo is the Chocolate Lab at the Chocolate Lake Hotel, Halifax, where several of the sessions are being held.

in the future vitality and growth of parishes as we seek to tell the story of how the Holy Spirit works in transformative ways in our neighbourhoods.

Chastity Hartley, from Christ Church, Shelburne, says, "This program will

come from a predominantly rural context and am looking at an approach to mission that goes deeper than evangelizing in high traffic areas," she said.

A leader in her home congregation of the Church of St. Andrew, Cole

may never walk in a church building. "I am willing to try new things, and to hope to find the inspiration and guidance – both from God and from conversations with other inspired and inspiring people – to know what the best opportunities are for my ministry and my congregation's mission and ministry," she said.

The Connectors, as a missional leadership program, is modelled on several similar training initiatives, including the 12-12-12 program in the Diocese of Fredericton and others in the Church of England and in Ontario.

Archbishop Ron says, "This is not congregational development. This is not about getting increased numbers of people in church on a Sunday morning. It is not necessarily going to result in additional worshippers on Sunday. It may, who knows."

"It's not about saving the church, not the institutional church," he explained. "It's about being faithful to God's call to us. It's about recognizing God's call to mission. It's about recognizing what we have to share with the world that in fact can change the world, so that this world can actually resemble the Kingdom that Jesus talked about."

"In today's society many people have strong feelings against the church and God. There is a place for God in today's hurting world!"

help me build confidence and grow as a leader. I believe this is a forum for the start of new ideas for my community."

Another participant, Kristin MacKenzie, said, "I am very passionate about the possibilities of this cohort and the ongoing ministry that will come from it." The rector of the Parish of Liscomb-Port Bickerton is looking forward to engaging people who are not connected with a faith community in her multi-point country setting. "I

Harbour, Nicki Hetherington sees the great need in the population for hope and healing. "In today's society many people have strong feelings against the church and God," she said. "There is a place for God in today's hurting world!"

One other priest, Cate Ratcliffe in the Parish of Eastern Passage, says she recognizes that ministry is ongoing within the traditional congregational structure, but also leaders are called to discern how to connect with people who

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Photo: Diocesan Synod 2017 at Dalhousie University.

Sharing power with young people: youth delegates to Synod

BY ALLIE COLP

There are lots of things in the lives of young people that are beyond their control – where they go to school, where they live, what they eat, what rules they need to follow, and so on. As they get older and move into adulthood, more and more of the decisions that define their lives fall to them. Young people have even less power or authority in institutions that they are part of – they don't set the curriculum for their schools, if they have a job they are less likely than an adult to be a manager or supervisor, and in the church, decisions are often

made by adults.

Decisions are often made by adults, but they don't always need to be, and in fact it can be a meaningful and transformative thing to invite young people in – to share our power with them – and to encourage them to help make decisions. Young people are often asked to help serve at suppers or set up chairs, but this is something deeper, an invitation to help make decisions that impact their community. When it happens in the context of the church, it is good for the wider church as it broadens the perspective that goes into decisions, and it is good for young people as

they learn more about how to make decisions and learn that they are a full and valued part of the life of the church.

There are opportunities to make this kind of space in your local community – on parish council, church council, an outreach committee, a missional initiatives group, etc. – but we also have a significant opportunity for this in our diocesan synod. Each parish can send a youth aged 16 to 24 to our diocesan synod as part of their delegation. Synod might not be until May, but election of Synod delegates happens much sooner than that, so it's important to start thinking

about the young people in your parish sooner than later and encouraging them to get involved in this way.

At Synod, youth delegates become members of synod just like everyone else, making decisions together about important things in the life of this diocese. They are also eligible to be nominated for Diocesan Council or Provincial Synod, which have more opportunities for them to be engaged in decision making for the church. The focus of youth at synod is not to gather with one another, but there will be a time for youth delegates to meet one another, and to share a meal together.

It's not always simple for young people to make it work to go to synod, as it is Thursday to Saturday which might mean missing school or work, but that doesn't mean you shouldn't ask them. They, along with parents, teachers, or bosses as appropriate, can make a decision about whether or not it works for them to attend, and your encouragement can help them to begin to think about it.

As always, if you have any questions, please get in touch with me – acolp@nspeidiocese.ca

What to do when the glass is jarred?

“Put On The Other's Shoes”

John drove up to the drive through and ordered his drink. In a hurry for an important meeting, he was eager to get it and go. At the window he was mistakenly given something he had not ordered. In a rush, a bit anxious, he responded, “Oh no problem. This must be for the person behind me. (smiling) I'll wait for mine. You must be cold in this wintry weather with the window open.” He could however have responded this way, (loudly, and scowling) “How could this be? I clearly ordered another drink. Do you have a hearing problem? Now I will be late for work! Could I speak to your manager?” Fortunately when John's inner emotional glass was jarred, he chose kindness. Imagine how the barista felt. John had put on the her shoes.

Imagine your inner emotional world as a glass filled with all the raw emotions of life; anger, fear, kindness, joy, love, disgust, surprise, trust to name a few. At the moment your emotional glass is jarred one of those emotions will spill out. It



Bryan Hagerman

may be reactive and negative, or responsive and positive. Given the stimuli you faced, this will say a lot about you, and what controls your inner world at that moment. It also speaks to how you choose in the moment. No matter how much time we have between stimulus and response, a choice is made. We can choose to put on the others shoes, or not.

How we nuance all human situations, no matter the jarring of our emotions

without exception, is key. What spills out after being jarred speaks to who we are. And stepping into the shoes of the other frames our response.

Consider humor. This is a wonderful way of provoking laughter and amusement. It can be found in a simple comic book, a comment, a joke, simple irony, a comedic routine. Humor helps to release healthy emotions which might be pent up, and frozen, relaxing us. However some of humor can be defined within the scope of passive aggressive behaviour, which puts something or someone down, or is insulting. Comedians are the best at this art form. Not all humor from comics is passive aggressive. Passive aggressive comments come in the form of sarcasm, rudeness, insults, shaming words, guilt. Individuals known for this characteristic, are kept at a safe distance. It is for the most part maladaptive behaviour. Some of the worst bullies use this form of humour. They insult the shoes the other wears.

How we relate and communicate to others, and inwardly to ourselves, can come from a source of adaptive or maladaptive functioning. Another way of looking at it could be emotional maturity vs childishness. It can come in how we nuance comments, relationships and life in general. Gossip is a form of maladaptive behaviour. It murders another's reputation and integrity. Maladaptive behavior can also be very manipulative. It occasionally speaks through covert comments, or double entendre. Foul sarcastic humour also serves a maladaptive purpose. It keeps others at bay. Adaptive people are the ones we like being with. They live within a world bounded by great integrity. These are the people we want to be around, and desire to emulate.

In the Christian experience, relationships are key. This is the Jesus way. For example; Paul said, “In all humility, consider others better than yourselves.” Empathy is about taking your shoes off and

“putting on the others shoes.” When we have an advance sense of how the other will feel, we will want to moderate our comments. This is because we will have worked out what it is like having put on the others shoes. And we want the wearing of their shoes to be an emotionally comfortable fit. So when the glass has been jarred we want the response to be something we would want for ourselves. An important adage is, “talk to the other as you speak to a deeply loved person.”

When Jesus' emotional glass was jarred God spilled out. Jesus always put on the shoes of the one he was addressing. The Fruit of the Spirit can be our response. Love, Joy, Peace, Patience, Kindness, Goodness, Gentleness, Faithfulness, Self-Control. Under this influence, and like Jesus God can spill out.

“Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful.” Colossians 3:15

The great Christian adventure: love your neighbour as yourself, no exceptions, part two

By Cathy Lee Cunningham,
Part-Time Rector, Church of
the Good Shepherd, Beaver
Bank & Founder of The
Vocapeace School for Sacred
Citizenship

In my December article I shared some reflections on the October 27th mass shooting at the Tree of Life L'Simcha Synagogue in Pittsburgh, and promised to share the story of our Church of the Good Shepherd, Beaver Bank Confirmation Class field trip to the Shaar Shalom Synagogue in Halifax.



Rev. Cathy Lee
Cunningham

A RESPONSE TO THE CHARTER FOR COMPASSION

A passage from *The Charter for Compassion* — to which, I remind you, our Diocese is a signatory — speaks to the deeper “why” behind our decision to take our four Confirmands to synagogue:

“We therefore call on all men and women to restore compassion to the centre of morality and religion — to return to the ancient principle that any interpretation of scripture that breeds violence, hatred or disdain is illegitimate — **to ensure that youth are given accurate and respectful information about**

other traditions, religions and cultures — to encourage a positive appreciation of cultural and religious diversity.”

Not to mention the fact that Jesus lived a fully Jewish life in First Century Palestine!

A VERY WARM WELCOME, A YARMULKE, AND ADVENTURES IN SINGING HEBREW

The evening at The Shaar accomplished the call of the Charter, a deeper understanding of Jesus and so much more.

When we arrived, we were warmly greeted by a member of the congregation and told that the service would be held in the small chapel. She was thrilled that we were there, mainly because it would bolster the attendance — at least by a count of seven — since many were away for Thanksgiving!

While we waited for worship to begin, we explored the main worship space, observed the architectural similarities and differences between a Christian church and Jewish synagogue, and talked about the Hebrew Bible (Old Testament in our Christian tradition), noting what we share in common in the scriptures. The Confirmands were fascinated by my Hebrew Bible, the Hebrew alphabet, and that it's read from “back to front” and from right to left. The boys then had to choose a *yarmulke* to wear on their head. One said, “I'm not wearing that. It'll mess my hair!” After we told him it was mandatory, and a special sign of reverence for God worn by Jewish boys and men for prayer, he finally agreed! Later — with a huge smile — he exclaimed, “Even though I didn't want to wear it at first, once we were in the chapel, I forgot I had it on. I even liked it!”

Next, a lay member of the congregation gave us the “English” version of the



service. When we opened the worship book, one of our Confirmands said, “But, this isn't English!” We giggled (as did our fellow Jewish brothers and sisters). “Yes, it's spelled out using the English alphabet, so that we can sound out the Hebrew words and participate.” Rabbi Raysh Weiss greeted each member of the congregation, one by one, and was happy to formally welcome us as a Christian group into the full experience of the worship. Once the service began, we sang the Hebrew songs as best we could and helped each other to keep up, on the right page — God help the regular congregation! (So, this is how a seeker, newcomer feels in our pews!)

By the end, we were all singing as we would in the parish on Sunday morning. At the close of the service, we were invited to partake of the bread, wine and blessing with everyone else, in full fellowship.

It was a deeply moving and profoundly beautiful experience, especially to see our four young Confirmands fully open their hearts, coming to a deeper understanding of

our Jewish brothers and sisters, and of who Jesus was and how he worshiped as a Rabbi and devoted Jewish man in his own time.

Standing in the shadow of the tragedy in Pittsburgh, our tears were wept through a deeper compassion and understanding, because of the memory of that special night. May such an experience light a fire in our souls, to stand against all that breeds religious intolerance, violence and hatred, forever.

May we teach our children well, in the name of Rabbi Jesus, the Prince of Peace, the King of Love, who commands us to love one another as he has loved us.

In the *February Issue*, I'll have another installment in my series, **The Great Christian Adventure**, on activism and organizing.

Need any further assistance or resource suggestions?
Contact me at cathylee@cathyleecunningham.com

**" We must stand together
against the normalization of
hate.**

**We must stand up against
political opportunists who profit
by scapegoating and vilification.**

**Whenever and wherever
humanity's values are
abandoned, we are all at risk."**

UN Secretary General Antonio Guterres at
Holocaust Remembrance Ceremony
January 20th, 2018

ANNOUNCEMENTS

Rev Jackie Warren ordained priest on Friday, November 23rd, 2018 in the Church of Christ the King, Parish of the Resurrection.

Rev Lorraine Street appointed priest in charge of the Parish of Stewiacke/Shubenacadie effective November 15th to December 31st, 2018.

Rev Tory Bryne appointed priest in charge of the Parish of Yarmouth effective November 22nd, 2018.

Dorothy Miller, Bonnie Skerritt and Nichola Fish Cumine ordained transitional deacons on Dec. 6th, 2018 at the Cathedral Church of All Saints.

Rev Carson Baxter resigned from the Parish of Rawdon effective December 20th, 2018 at which time he will enter retirement.

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It's A New Day!

Transformation Through Spiritual Formation

By Rev. Lisa G. Vaughn

Rekindle the fire within the hearts of parish leaders as they engage in a new discipleship program being released this month. *Revive: Equipping Lay Leaders to be Spiritual Leaders* is a three-part Anglican formation series for active (lay) ministers to help them be energized in faith and strengthened in skills.

Created by The Rev'd. Canon Dr. Dawn Davis, formerly from our diocese, now the Faith Formation Coordinator in the Diocese of Niagara, *Revive* was developed through RenewalWorks, a ministry of Forward Movement, a publisher from the Episcopal Church.

The idea to create this program arose when Rev. Dawn was ministering at Trinity Aurora, ON. "(They) had just built their new church



Photo: Rev. Canon Dr. Dawn Davis, Faith Formation Coordinator in the Diocese of Niagara.

and said they wanted to now focus on spiritual growth," she explained. "I have a human

resources background and so it just seemed logical to use a program to help them address this new ministry focus. I looked around and couldn't find anything suitable and so I created a program for them."

"It became apparent to me that our church makes a lot of assumptions about spiritual formation," she said. "I think we assume that if people simply go to church they will spiritually grow. I began to see that people do experience God in our liturgies, but spiritual growth requires more than church attendance."

The small group curriculum features downloadable resources like a participant guide, short videos (or notes for live talks) and a facilitator's guide. *Revive* may be offered over ten months or broken down into workshops. There are also options for an opening and closing retreat. Three six-

week components are included in this experiential learning forum:

- Module 1: Communicating with God (approaches to prayer)
- Module 2: Engaging in Scripture (various methods to study the Bible)
- Module 3: Called for Ministry (discernment and learning to lead)

Ideally the spiritual formation program works best with 4 to 12 participants in each small group. Sessions take two hours. Parishes may choose to join with other neighbouring congregations, host it in a region or invite ecumenical friends. So much more than just an education series, *Revive* offers long-time parishioners and lay ministers opportunities to practice various spiritual disciplines.

Participants will:

- Learn about themselves and discern their life's calling
- Explore their faith journey and enter into a relationship with God
- Enjoy a sense of community and deepened relationships with peers
- Gain confidence with prayer, scripture and spiritual leadership
- Discern gifts for their calling to serve God's world

Revive is recommended for anyone who wants to spiritually grow closer to God. Rev. Dawn says, "The program is designed to start with the lay leaders of the church to give them a chance to be spiritually fed and to equip them more effectively for their role as spiritual leaders."

"I usually encourage the clergy to start with the tireless hard workers of the church who participate in parish council," she explained. "The program is a way of saying thank you for all their dedicated hard work."

Revive also includes a basic homework assignment for each session. Materials are all downloadable, including printable PDFs and 29 accompanying videos. Instructions explain how to invite participants, plan and organize. To learn more visit: <https://revive.forwardmovement.org/>. *Revive* is being released in January 2019. The introductory price is \$100 (valid January-March 2019). Our Diocesan Resource Centre is purchasing a copy that may be loaned to parishes free of charge.

The entire congregation and mission work in the community would benefit from lay leaders engaging in *Revive*. Rev. Dawn says there can be much spiritual fruit for parishes like, "joy, confident spiritual leadership and a deeper love of God and followers of Christ."

"When people are drawing closer to Christ and they can talk about how their lives are being transformed by love, there is no telling what can happen!," she said.

Rev. Lisa G. Vaughn is the Diocesan Parish Vitality Coordinator. For articles, inspiration and insights on congregational vitality and mission see the Facebook page "Parish Vitality Coordinator – Diocese of NS & PEI. and Anglican Net News, "Six-Minute Study".



Honouring Remembrance Day

By DONNA PARSONS

At the beginning of November, the Junior Leaders (ages 13-17) of St. Francis by the Lakes Anglican Church in Lower Sackville, passed out pictures of white doves to the members of the church. The youth had asked church members to write what peace means for them or to write a veterans' name on the dove. At our weekly gathering for Junior Leaders the youth had made homemade poppies and collected the doves and made this beautiful display board in honour of Remembrance Day.

Call to Action: putting faith into action



Photo: Mothers' Union delegation at the UNCSW in New York. L-R: Leah Chipepa, Zambia; Rachael Anderson, England; Shara Golden, Canada; Ekua Swanzy, Ghana; Beverly Jullien, Mothers' Union Chief Executive, England; Felicia Yeboah Asuamah, Ghana.

BY MARY STONE,
MOTHERS' UNION

Shara Golden is a resident of Tracey, New Brunswick and the Vice-President of Canadian Mothers' Union. She was honored and thrilled recently to attend the United Nations Commission on the Status of Women (UNCSW) in New York City on behalf of the Worldwide Mothers' Union.

Mothers' Union is a non-governmental organization (NGO) and has achieved status to attend and make

written representation to UNCSW. Shara's name was submitted by the Canadian Mothers' Union as a candidate and she was privileged to be chosen to be one of the representatives on the Worldwide Mothers' Union team.

UNCSW is the principal global intergovernmental body exclusively dedicated to the promotion of gender equality and the empowerment of women. It was established on June 21, 1946 and has been instrumental in promoting

women's rights, documenting the reality of women's lives throughout the world, and shaping global standards on gender equality and the empowerment of women.

This year the theme was "Challenges and opportunities in achieving gender equality and the empowerment of rural women and girls."

In the many presentations and in the conversations of those attending, the worldwide issue of violence against women and girls was always there. For Shara each of the 4

days was packed with a choice of up to 40 sessions a day. She was literally running from session to session just to get a seat. She usually attended 4-5 sessions each day, wrapping up around 8 PM. They were long and hectic days. I think it is safe to say that Shara came away from the experience overwhelmed by all that she had heard and learned about Gender Based Violence (GBV) and its many faces around the world.

At the Mothers' Union October Fall Rally at St Luke's Dartmouth and then again at the Mothers' Union National Biennial Conference in New Brunswick in November, members were moved by Shara's presentation of what she had learned at the UN. In summarizing her sessions Shara likened violence against women and girls as 'the elephant in the room' – an elephant that is huge and dirty. This elephant needs to be cleaned. It is an ominous job, like trying to clean it with a toothbrush. Where does one start? At the Biennial Conference each person was given a toothbrush as a reminder to just start somewhere. If we all start to clean this elephant in some small way we can make a difference.

We have to keep our eye on the global realities highlighted at the UNCSW and also on what we know on our local level.

Mothers' Union members are Christians united in prayer, worship and service; we are directed to promote conditions in society favourable to stable family life and the protection

"Challenges and opportunities in achieving gender equality and the empowerment of rural women and girls."

of children, and to help those whose family life has met with adversity.

Mothers' Union members are encouraged to start cleaning the GBV elephant by acknowledging the 16 Days of Activism Against Gender Based Violence, by having speakers and workshops on the topic, by supporting the White Ribbon Campaign, by studying the stories in the bible, by holding vigils and prayer services, and by including men in all these conversations.

The 16 Days of Activism Against Gender Based Violence is over for another year, but the issues continue and we all, whether Mothers' Union members or not, need to do our part to be constantly aware and acting to end Gender Based Violence.

Speak up for those who cannot speak for themselves; Ensure justice for those being crushed. Proverbs 31:8

I found this poem in an old journal that I had written in 1986

CONTRARIES (Written in 1986)

The presence of the silent spheres
Makes mockery of our short years,
And waves of the eternal sea
Are sermons in humility.

A flashing brook, a mountain stream
Are greater than a waking dream.
As well, a sunset's coloured creed
Is antidote to human greed.
When pride and power become a law
Can we recall a silver thaw?

If we are wont to envy things,
Then why not heed the changing Springs?
Even a poem outlives a man-made title;
No man-made music equals earth's recital.

LEROY PAYNE PEACH,
GLACE BAY, NS

Teach us to pray:

Lectio, the prayer of the heart

A new year is a new beginning and some of us may be looking for a new start in our spiritual lives. Perhaps opening our heart with a renewed commitment to deepen our prayer is the way to begin a new year with fresh hope.

Henri Nouwen suggests that for many of us, prayer means “speaking with God” or “thinking about God”. He acknowledges there are a few problems with both these definitions. If prayer is “speaking with God”, what happens when we don’t “get an answer”? Have we simply been praying the “wrong kind of prayers”? And if prayer is merely “thinking about God”, doesn’t that make God simply a “subject” that needs to be scrutinized or analyzed? If so, “successful prayer” is then defined as prayer that leads to new insights or intellectual discoveries about God. Nouwen feels both these definitions are inadequate, for prayer is a relationship with God and goes deeper than merely speaking with



or thinking about God. He writes, “The crisis of our prayer life is that our minds may be filled with ideas of God while our hearts remain far from him. Real prayer,” says Nouwen, “comes from the heart.”

Theophan, the 19th century Russian mystic, wrote to his disciples, “To pray is to descend with the mind into the heart, and there to stand before the face of the Lord, ever-present, all-seeing, within you.” It is within the heart

then, that God’s spirit dwells, and it is there that the great encounter is hatched and comes to life.

St. Benedict, who founded a monastery in Italy during the 6th century, formulated a rhythm of life for his community. The first word of in his Rule is “Listen” and everything that follows after that seems to be an expansion on that theme. His community’s common life was ordered so that every activity and each relationship provided

an opportunity to hear God’s word anew and to act upon it.

Lectio divina, a Latin phrase for “holy reading”, is an ancient way of listening prayer. It is a slow, contemplative praying of the Scriptures. It’s a gentle art, a practice kept alive in the Christian monastic tradition, and is one of the precious treasures the monastic tradition has to offer to the whole church. It begins with cultivating the ability to listen deeply.

Because Lectio is gently listening to hear a word or phrase that is God’s word of us this day, we read, not with our mind, but with our heart, allowing the Word to nourish us. We read, not for information, but for transformation. Reading scripture in this way enables us to engage our feelings and then release them, lifting them up so that they become our prayer.

Here’s a simple guide to the practice of Lectio Divina:

1. Look at a passage of scripture as though it is a “love letter” to you, from God.
2. Ask for a specific “grace” (for example, wisdom, patience, understanding)
3. Read the passage slowly several times.
4. When a word or phrase “lays claim” on you, stay with it.
5. You may find it helpful to write down your impressions, to keep track of your journey.
6. You may want to write your own prayer / psalm in response.

Any passage of scripture, or other sacred writings, can be read in this prayerful way.

The practice of Lectio, the prayer of the heart, can become for us a prayer of deep refreshment – and of new life.

REV. FRANCES DROLET-SMITH
DIOCESAN REPRESENTATIVE,
THE ANGLICAN Fellowship of Prayer

2019

Canadian Church Calendar
calendrier de l'Église canadienne

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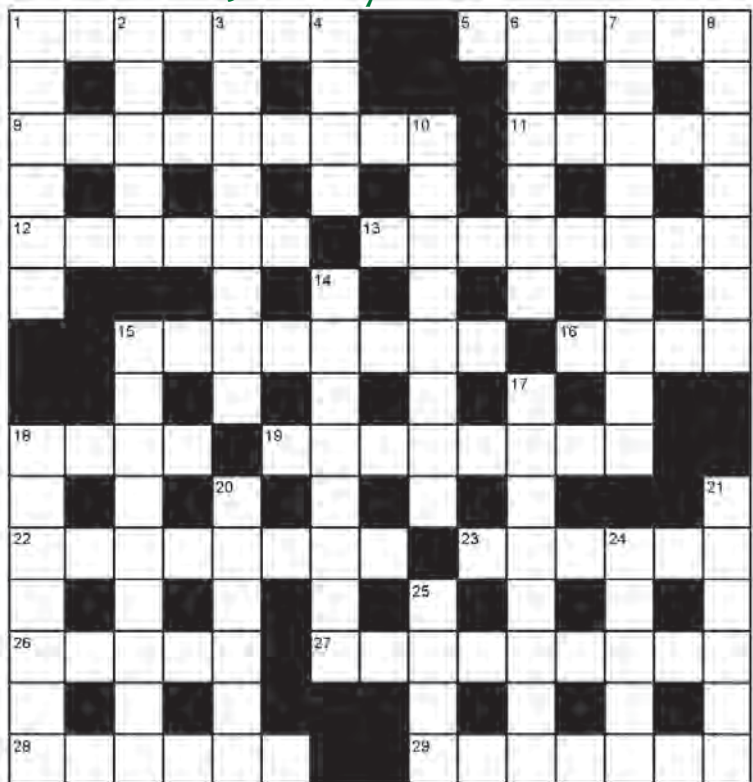
Inside and Out
À l'intérieur comme à l'extérieur

Bible Crossword

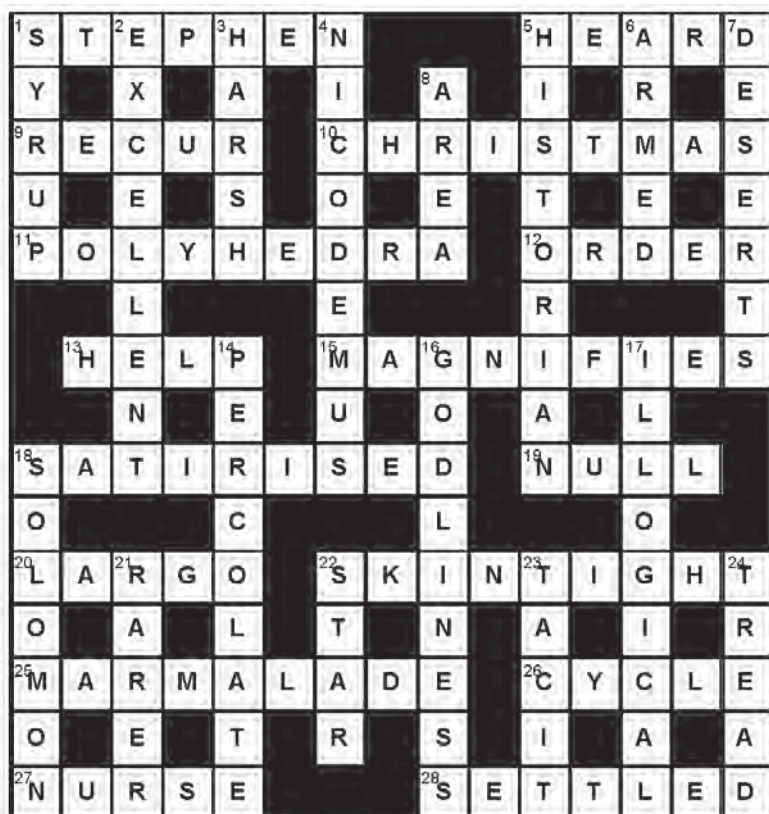
by Maureen Yeats



January Puzzle



December Solution



January Clues

ACROSS:

- 1 – Protégé of the Apostle Paul, recipient of two epistles (7)
- 5 – Renovate (6)
- 9 – Screamed louder than everyone else (9)
- 11 – One of the disciples, credited with two epistles (5)
- 12 – “O Canada” is an example of one (6)
- 13 – Tool used for cutting cloth, paper, etc. (8)
- 15 – Manifestation of Christ to the Gentiles (8)
- 16 – An apostle, author of several epistles (4)
- 18 – Opera solo (4)
- 19 – “(He) has remembered his holy _____” (Luke 1:72) formal agreement (8)
- 22 – Banana-like fruit that must be cooked before eating (8)
- 23 – Prophet who was carried to Heaven in a whirlwind (2Kings 2:1-11) (6)
- 26 – Not dirty (5)
- 27 – Some skin cancers (9)
- 28 – Desert in North Africa (6)
- 29 – Son of one’s spouse from an earlier marriage (7)

DOWN:

- 1 – A disciple who wanted to see for himself (6)
- 2 – Polyphonic anthem, usually based on a Biblical text (5)
- 3 – Musical instrument played without touching it (8)
- 4 – Famous American university in Connecticut (4)
- 6 – Uncover (6)
- 7 – One who travels in space (9)
- 8 – Sunshade (7)
- 10 – Ornamental bottle for serving wine, etc. (8)
- 14 – Metallic chemical element, an ingredient in stainless steel (8)
- 15 – Mother of John the Baptist (Luke 1) (9)
- 17 – Way of speaking, idiom (8)
- 18 – Domesticated South American animals (7)
- 20 – One who uses too much cannabis (6)
- 21 – “For many are called but few are _____” (Matt. 22:14) selected (6)
- 24 – One of the disciples, author of an epistle (5)
- 25 – Mountains in France, Italy, Switzerland, and Austria (4)

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That God, with men and women, may so transform the earth . . .

CYNTHIA PILICHOS, ANGLICAN CHURCH WOMEN BOARD, DIOCESE OF NS & PEI



Anglican women in Canada respond positively to the hymn that has been adopted by them, The Love of Jesus Calls Us (CP # 434). So many of the phrases resonate, which helps explain why our Anglican Church Women Diocesan Board has used over the past years a number of the phrases from this hymn for its annual theme: Companions on a Journey; To Challenge All that Limits: to Change, to Learn, to Grow; That Love and Peace and Justice May Give God's Kingdom Birth; and the very title itself: The Love of Jesus Calls Us.

It is the whole of the 4th and final verse of The Love of Jesus Calls Us, however, that is inspiring our approach to Women's Ministry Sunday for 2019, the first Sunday in February (February 3, 2019). For the past number of years, we have encouraged parishes to celebrate and honour the ministry that women offer in the church and

community, if not the first Sunday in February, then any Sunday that works for the parish.

The Board has encouraged the recognition of Women's Ministry Sunday, largely because much of what women have historically offered for the love of Jesus goes unnoticed and unrecognized, even assumed and taken-for-granted. While this can still be a reality, we want to acknowledge, and, indeed, emphasize that mission is more possible when women and men collaborate and minister together in community, empowered by God. So, the focus for 2019 for Women's Ministry Sunday will be the many ways that women and men

are called by the love of Jesus to minister within and beyond the walls of the church. The emphasis will be women and men being co-creators with God to bring about his kingdom, because the love of Jesus calls us all, regardless of gender:

*The love of Jesus calls us
In swiftly changing days,
To be God's co-creators
In new and wondrous ways;
That God with men and women
May so transform the earth,
That love and peace and justice
May give God's kingdom birth.*

Inspired, as well, by the current theme (2018/19) chosen by the Anglican Church Women Board, Mission is Possible: Empowered by God, we encourage parishes to celebrate the many ways that women and men witness to the Gospel and show the love of Jesus in the church and community. Glory to God, whose power working in us can do infinitely more than we can ask or imagine . . .

**FIFTH SUNDAY
AFTER EPIPHANY
Sunday, February 3RD 2019**

*Women's
Ministry
Sunday*

Mission is Possible: Empowered by God

Women's Ministry Sunday promotes and recognizes the many ways that women live out God's mission in the church and community. Mission is possible when women and men, empowered by God, minister together, witnessing to the Gospel.

The love of Jesus calls us
In swiftly changing days,
To be God's co-creators
In new and wondrous ways;
**That God with men and women
May so transform the earth,
That love and peace and justice
May give God's kingdom birth.**

Anglican Church of Canada
Common Praise Hymnal #434 verse 4

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banquet, angels' age,
God's breath in man
returning to his birth,
The soul in
pilgrimage, the heart
in paraphrase ...

— George Herbert

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... *Quilts* from front page



Photo: (l to r): Elizabeth Biggs, Beverly McKee, and Tara, Broghyn, Rhonhyn and Shayne McKee-Patterson, with some of the 200 baby quilts destined for the North.

this was a labour of love for everyone. Elizabeth said she was just as enthusiastic about making her last quilt for the project as she was about her first. Anniversary Chairperson Camille Herbin agrees. "I know we ALL are picturing in our minds our quilts wrapped around those 200 babies this Christmas...and warming them for many years ahead as they grow," she said.

These quilts represent a donation of over \$10,000 in terms of materials and time - and that's a very conservative estimate!

But first we have to get them there. As I write this, Beverly is still working on a plan to get all 200 baby quilts to the North by Christmas. A sleigh would come in handy right about now, but barring that we're hoping a local airline will offer to carry the quilts at no cost. Beverly and her husband Michael, who's currently working in the North, will ensure that the quilts are

distributed to communities where they're needed in Nunavut, including Rankin Inlet.

As I was reflecting on this project, a friend reminded me of the familiar words of the doxology from *The Book of Alternative Services*, words we say together most Sundays: "Glory to God, whose power working in us can do infinitely more than we can ask or imagine...." As we celebrate the end of our 200th anniversary celebrations and the completion of the *Baby Quilts for the North* project, I'm not sure we've ever felt the truth of those words more profoundly.

"May every stitch in every quilt be a step towards reconciliation with the Indigenous peoples of this land, and a sign of our desire to mend relationships and heal divisions."
(part of the blessing offered over the baby quilts on White Ribbon Sunday)

Our faith is not frozen in time

BY REV. HEATHER MACEachern

As I write this article for January, the season of Advent has not yet begun. However, the many Christmas projects are in full swing. The Christmas Socks are being stuffed, the "Red Bags" are being filled, the shoe boxes are gathered, toys are collected and many other projects are in full swing; it is both joy-filled and exhausting! Christmas at the Cathedral is a wonderful time of special music, the busyness of outreach and joyful anticipation of the coming of the Christ child. The wreaths and garland are hung, the angel ornaments placed lovingly on the tree and all is prepared for the celebration of God's great gift.

What about after

December 25th? Many did not experience the joy of Christmas as they were missing someone or something special in their life this year; for them, there is much sadness. Our support of these brothers and sisters in our midst must continue throughout the year, not just at Christmas.

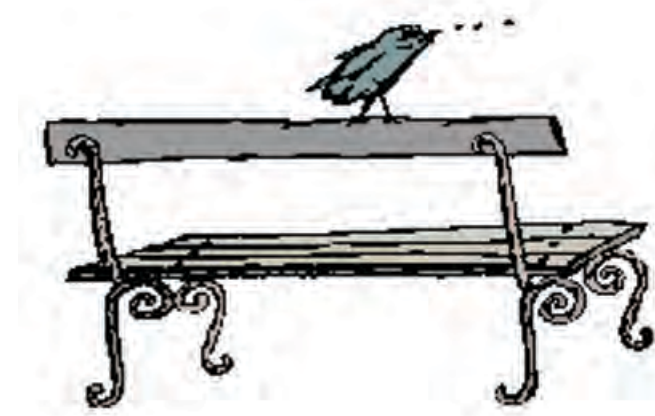
Theresa of Avila wrote:

"Christ has no body now on earth but yours;

yours are the only hands with which he can do his work,

yours are the only feet with which he can go about the world,

yours are the only eyes through which his compassion



can shine forth upon a troubled world.

Christ has no body now on earth but yours."

I am reminded quite pointedly that our faith is not frozen in this one moment of time. Jesus taught us throughout his short life that we are responsible for

one another 24/7 365 days a year! Not just at Christmas. While we may be warm and sheltered, many are not! We may be well fed, many are not! We may have joy in our lives, many do not!

It is good that much is done at Christmas to alleviate hunger, to spread joy, to

give to the children, thus trying to make Christmas, if not a joyful time, at least a moment of joy at a difficult time of year. This is good. In spite of this when January comes, people are still cold, hungry and hurting.

In Matthew 13:46, Jesus replied, "Who is my mother, and who are my brothers?" and pointing to his disciples, he said, "Here are my mother and my brothers! For whoever does the will of my Father in heaven is my brother and sister and mother."

Let us try to remember we have brothers and sisters in need all year round.



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A Cloutie well explored

BY PAUL SHERWOOD

Just outside the town of Fortrose, Scotland is a road sign indicating “Cloutie Well ahead.” Curiosity led me to the parking area and out to investigate the meaning and colourful ‘foilage’ surrounding this Cloutie well.

From Wikipedia, the free encyclopedia, I learned that Cloutie wells (also Cloutie or Cloughtie wells) are places of pilgrimage in Celtic areas. They are wells or springs, almost always with a tree growing beside them, where strips of cloth or rags have been left, usually tied to the branches of the tree as part of a healing ritual. In Scots nomenclature, a “cloutie” or “clout” is a strip of cloth or rag.

When used at the cloutie wells in Scotland, Ireland, and the Isle of Man, the

pieces of cloth are generally dipped in the water of the holy well and then tied to a branch while a prayer of supplication is said to the spirit of the well – in modern times usually a saint, but in pre-Christian times a goddess or local nature spirit. This is most often done by those seeking healing, though some may do it simply to honour the spirit of the well. In either case, many see this as a probable continuation of the ancient Celtic practice of leaving votive offerings in wells or pits. If you get the chance to visit a Cloutie well, it is well-worth exploring.

Photo left: Offerings at the cloutie well near Fortrose, Scotland.

Photo below: Steps leading to the Cloutie well itself.





Christian Care for Body and Soul

BY PAUL SHERWOOD, EDITOR

While vacationing in Scotland in November, I came across a sign in the town of Uig that said BLYTHSWOOD CARE "Christian care for body and soul." I couldn't resist stopping to find out what the sign meant - and I found these 4 ladies working very hard unloading a transport truck full of shoeboxes!

This Christian charity collects more than 135,000 shoeboxes in Scotland for children, teenagers, women and men in need of basic personal items of toiletries, stationery and miscellaneous items. This year the boxes will be sent via lorry to Bosnia to help refugees and those living in poverty.



Photo: Christian volunteers at Blythwood Care in Uig, Scotland getting ready to send shoeboxes.